

L E T T E R S

FROM

CARDINAL ANTONELLI

Prefect of the Congregation of PROPAGANDA FIDE,

BY ORDER OF

H. H. PIUS VI.

TO THEIR LORDSHIPS THE

*Bishops, Vicars Apostolic, etc.
OF THE CHURCH OF ROME.*

TO WHICH IS ADDED

AN EXTRACT OF A LETTER

FROM

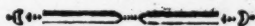
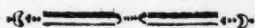
CARDINAL GERDILL

TO

MONSEIG. ERSKINE.



WITH THE ORIGINAL LATIN AND ITALIAN.



L O N D O N :

Printed by J. P. COGHAN, No. 37, Duke-street, Grosvenor-square; and Sold by Messrs, BOOKER, Bond-street; KEATING, Warwick-Street; LEWIS, Ruffel-Street; DEBRETT, Piccadilly; and ROBINSONS, Pater-Noster Row.

M DCC XCVI.

J. B. T. N. R. S.

PROBATE COURT

IN THE COUNTY OF

STATE OF

IN TESTAMENTARY

PROBATE

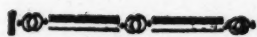
OF THE

WILL OF

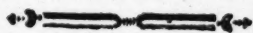
DECEASED

BY

AND



LETTER FROM ROME, &c.





LETTER FROM



ILLUSTRISSIMIS ET REVERENDISSIMIS
DOMINIS, UTI FRATRIBUS, DOMINIS
EPISCOPIS ET VICARIIS APOSTOLICIS
REGNI ANGLIÆ.

Illustres ac Reverendissimi Domini uti Fratres,

QUO turbulentiora tempora, quo gravior,
atque immitior adversus morum disciplinam,
sanctissima christianæ legis præcepta, & ca-
tholicam fidem pugna instauratur, ita ut in
tanta rerum acerbissimarum calamitate beatus
ille vocari possit, qui a recto virtutis tramite
non aberret, eò magis ab animarum pastori-
bus est adnitendum, ut gregem sibi creditum
a voracissimorum luporum insidiis, ac mor-
fibus

R O M E, &c.

TO THE MOST ILLUSTRIOUS AND REVEREND, WHO RANK AS BRETHREN WITH US, THE LORDS BISHOPS AND APOSTOLICAL VICARS OF THE KINGDOM OF ENGLAND.

Illustrious and most Reverend Lords, and Brethren,

THE more turbulent the times are, and the more cruel and fierce that conflict is, which bears down upon the discipline of manners, the holy precepts of the christian law, and the catholic faith: the more indeed, amidst so great a pressure of calamitous circumstances, that man particularly may be called happy, who has not strayed from the path of virtue, the more earnest must the pastors of souls be

fibus tueantur, Siquidem homines perditissimi nihil intentatum relinquunt, ut rectum Dei cultum, ac veræ, atque unicæ religionis nostræ fundamenta labefacerent, ac penitus evertant; immo etiam ut omnem societatis, ac benè constitutæ reipublicæ formam, ac legitimi regiminis jura convellant, atque disperdant. Ostentant enim, ac prædicant infamam homini libertatem, eamque ita extollunt, ut suis quisque pactis ad publicam societatem accedere, eamque etiam emendare contendat, ac plerique non alia quàm naturali ratione, eaque corrupta, ac depravata, perfecti regiminis formam metiantur. Hæc intemperantium ingeniorum deliramenta scriptis, ac sermonibus latè pervulgata, quum hominum natura non modo ad licentiam miserè prona sit, atque proclivis, sed etiam cujuscumque imperii, ac dominationis impatiens, incredibile dictu est, quàm avidè, ac libenter audiantur, ediscantur, penitus mentibus inhærescant. Quum vero populus quasi maximus quidam magister, atque omnis undique ad vitia consentiens multitudo eòdem accedat, tum planè hujusmodi pestis ita pervagatur, ut rempublicam ferè universam inficiat; hique optimam hominis conditionem statuisse videantur, qui
nihil

in their endeavours to secure the flocks intrusted to their care, against the snares and devastation of voracious wolves.—And indeed, a set of men of the most abandoned principles, have left nothing untried towards sapping the foundations of the right worship of God, and true religion: nay, for overthrowing and annihilating every just form of society, every well-constituted republic, and every rule of right.—Nay, they boast, or preach up a liberty grafted on man, and so extol it, as to contend that it contributes to the emolument of public society, nay even to its improvement: and, most of them, in fact, consult only the light of nature corrupted and depraved in the theory of a perfect government. Such deliriums of intemperate wits, published every where in writing or speeches, the nature of man being not only wretchedly prone to licentiousness, but impatient likewise under every command and sway, it is incredible to say, are greedily and willingly listened to and learned, and have made and continue to make the deepest impressions on weak minds: but, when heads of the people, as some great master, or a multitude prone to vice, join them in opinion, then the
plague

nihil illi melius, nihil optabilius, nihil præstantius libertate, licentia, magistratuum ac Dei ipsius timore sublato, judicarunt.

At verò quæ clades atque perniciēs tum christianæ, tum civilis reipublicæ ex hac opinionum lue, ac pravitate manaverit, nemo est turbulentissimis hisce temporibus, qui non intelligat, si ad eas regiones oculos convertat, in quibus prorsus excussa divinarum, atque humanarum legum auctoritate, rapinæ, cædes, latrocinia, flagitia, ac scelera omnia avitæ pietati, ac pristino decori successerunt.

Quæ quum ita sint, in tanto rerum omnium motu, ac perturbatione quæ animum sanctissimi patris PII divina providentia Papæ VI. angit, atque discruciat; quod præcipuum ei restat doloris, atque ægritudinis levamen, in vestra, præfules amplissimi, fide, constantia, zelo, ac religione conquiescit.

Jam

plague becomes so rife, as to infect nearly the whole commonwealth; and they seem to hit upon the best condition of man, who shall teach that nothing is better for him, nothing more to be wished for, nothing more excellent than liberty, or rather licentiousness, waving all fear of magistrates, and even of God himself.

But indeed, what havoc, what destruction, must ensue, both to the christian, and civil commonwealth, from such pestilential opinion, any man in these days of general calamity may form a judgment if he will but cast an eye on those parts, in which, on shaking off the authority of divine and human laws, rapine, murder, robbery, flagitiousness, and wicked acts of all sorts, have succeeded to pristine piety and due decorum in life!

In this cruel situation, in this general confusion, which fills the mind of our holy Father the Pope with deepest concern and the bitterest affliction, he rests his only hope of relief, Noble Prelates, in your fidelity, constancy, zeal, and religion. His Holiness has not forgotten your zealous exertions in favour of the Holy See and of religion, two
years

Jam probè novit Sanctitas sua sedulam vestram operam, quam abhinc biennium impendistis iis encyclicis litteris, in lucem editis, ac salutari doctrina refertis, quibus latè pervagantia adversus apostolicam sedem errorum monstra, validè insectanda, ac profliganda curastis, ne greges custodiæ vestræ concrediti, aliorum scabie, ac contagione miserè corrumperentur. Adversus hanc effrenatam licentiam, immoderatæque libertatis cupiditatem, tantamque opinionum depravatissimarum phalangem, quantam hac nostra ærurnosissima ætate impietas, ac omnis boni rectique posthabita ratio pervulgavit, ut eam vix, ac ne vix quidem recensere quispiam possit, uno veluti agmine facto, vos dimicare, instruere aciem, ac totis viribus eniti oportet. Quid enim tam absonum, atque impium, quam eam homini libertatem asserere, quæ ordinem a Deo providentissimè constitutum, in quo potissimum, ut egregiè inquit Div. Augustinus *lib. de liber. arb. cap. 6.* "*legis æternæ ratio reponenda est*" evertat, atque perfringat? Divino quippe consilio sapientissimè statutum est, hominem liberum non nasci, sed Deo primum, tum communi naturæ (vi illius nimirum principii, quæ rectæ rationis, atque ordinis

altrix,

years ago when, by the publication of circular letters, you imparted to your flocks the food of sound doctrine, and cautioned them against the spreading contagion of anarchy and confusion. Against this torrent of unbridled licentiousness, and the itch of novelty, which branch out into a variety of opinions equally dangerous and absurd, opinions, which as no other age ever witnessed, it behoves us to strain every nerve, and exert our utmost courage and abilities: for what can be more wicked and absurd than to allow to mankind such a liberty as is incompatible with the eternal order of things. St. Augustine has wisely observed, that the eternal mind is the first law. *De lib. Arbit. c. 6.* For it is very wisely appointed by the divine counsel, that man is not born free, but that he ought to be mancipated and subject, first to God, and next to common nature; (to God by the force of a principle, which is the nurse and procuratrice of right reason and order: and lastly to human powers, constituted as such, by the appointment of God: for the duty of man is threefold: he must worship God: he must love himself, not by

C

indulg-

altrix, atque conciliatrix est) ac tandem humanis potestatibus, quæ Dei ordinatione constitutæ sunt, mancipatum, ac subiectum esse debere. Triplex enim hominum officium est: ut Deum colat; se ipsum diligat, non indulgendo pravis animi motibus sed rectæ rationi obsecundando, & sobriè, justè, ac pie vivendo; societatis jura servet, ejusque moderatoribus obtemperet. Itaque si quispiam impotentis animi æstu, ac libidine agitatus, vel impius in Deum, vel sibi, aut suis noxius, vel adversus imperium, ac patriæ leges contumax, atque improbus sit, is pulcherrimum rerum ordinem, quo totus hic mundus sapientissimè a Deo conservatur, & regitur, infringit, atque pervertit; dignus propterea Dei, atque hominum execratione, ac utpote sui ipsius, & universæ reipublicæ hostis ab humana societate inter brutorum, ac belluarum greges amandandus.

indulging the depraved impulses of his mind, but by keeping himself obedient to right reason; and he further must live soberly, justly, and piously, by observing the rights of society, and by being obedient to rulers over him. Therefore, if any one, through the heat of an impotent mind, or agitated by lust, be impious to God, or himself; or hurtful to his own; or adverse to command; or stubborn to, and an infractor of the laws of his country, that man must be reputed a breaker and perverter of the beautiful order of things, and of course is deserving of the execration of God and men, and consequently of himself: so that, reputed an enemy, as he actually is, to the totality of the commonwealth, he deserves of course to be sequestered from human society, amidst herds of brutes and beasts.

At verò, quum hæc hominis officia Deum habeant auctorem, atque ab æternæ, sapientissimæque legis fonte dimanent, ut rectè excolantur, atque, ut cognitum, exploratumque sit, quid supremo numini, quid nobis, quid reipublicæ debeamus, a divina revelatione petendum est. Neque enim humana natura primi parentis peccato fœdata, atque corrupta, tantis animi perturbationibus exagitata, pravæ consuetudinis, quasi cujusdam torrentis impetu abrepta, morum corruptelâ fauciata scire, ac pernoscere planè potest, quid, quale, aut quàm latè pateat hoc triplex officii genus universo humano generi impositum. Quæ autem alia est divinarum veritatum, ac supernæ revelationis cognoscendæ ratio, quam illa, quæ ab ipso catholicæ veritatis centro dimanat, a Romana videlicet ecclesia, quæ a B. Petro, pro cuius fidei constantia, ac firmitate numquam vacuas ipse æternus Dei Filius ad Patrem preces obtulit, edocia, fidei, morum, atque ecclesiasticæ veritatis custos est, et magistra, quæque in eodem apostolorum principe, *qui in propria sua sede vivit, et præsedet, præstat, quærentibus fidei veritatem.* (S. Petr. Chrysol. in Epistol. ad Eutich.)

Quum

But as these duties of man have God for their author, and flow from the fountain of his eternally wise law, in order to their being rightly cultivated, we must seek from divine revelation, what we owe to the supreme Governor of the world, to ourselves, and to the commonwealth. For indeed, human nature, debased as she is, and in a corrupt state, from the sin of our first parent ; further also exagitated by many great perturbations of the mind, and born down along the torrent of ill habits, can neither discern nor know, what, and of what sort and extent this threefold duty is, which is laid upon all mankind : for what other way is there for knowing divine truths, and revelations, which come from above, than that which proceeds from the very centre of catholic truth ? Such indeed is the church of Rome, which taught, as she had been by the blessed Peter, for the constancy of whose faith, and its firm purpose, the eternal Son of God himself did pray to his Father : so that, taught as she had been, of course she became the guardian and mistress of faith, morality, and ecclesiastical truth, and this we find further attested by St. Peter Chrysologus in his epistle to Eutichus in regard to this same prince of the apostles,

“ Who

Quum vero hæc ecclesia in universo orbe per pastores Romani Pontificis communioni adhærentes diffusa sit, et propagata, præcipuum illorum munus est, suos subditos impensè monere, et cohortari, ut quas Romana ecclesia docet, et prædicat fidei doctrinas, morum regulas, ac sacrorum instituta, exactè persequantur, ac diligentissimè custodiant. Arceant propterea a gregibus suis furentes istos lupos, qui non alia ex causa immoderatam libertatem prætexunt, quam ut disrumpant suave Christi jugum, solvant frena luxurianti cupiditati, principatûs, et imperii fundamenta concutiant. Ignorant illi, aut potius spernunt genuinam, ac veram notionem libertatis, quæ christianis legibus continetur, similes superbis Judæis, qui se extollebant dicentes, *femen Abrahamæ sumus, et nemini servivimus unquam*, quibus Christus ipse respondit: *omnis, qui facit peccatum, servus est peccati*, (Jo. viii. 33, 34.) Quem evangelii locum luculenter, ac prolixè explanat S. Augustinus, qui sic loquitur: *Servus est, utinam hominis, et non peccati!*

Quis

“Who lives,” says he, “in his own seat,
“there presides, and sets forth to all seekers
“the truth of faith.”

And now, as this church is diffused and propagated throughout the world, by pastors, adhering to the communion of the Roman Pontiff, it is a particular duty incumbent on them to admonish in great earnestness their subjects, and fervently to exhort them, that what the Roman church teaches, and sets forth as doctrines of faith, rules of manners, and institutes of sacred things, they in like manner should exactly perform the same, and diligently adhere to, and keep them. Again, they must drive away from their flocks those ravenous wolves, who for no other reason make a shew of immoderate liberty, than to break asunder the sweet yoke of Christ, loosen the curb of luxuriant concupiscence, and shake the foundations of supremacy and command. They know nothing of, or rather are spurners of the genuine and true notion of liberty, contained in christian laws, and are like those proud Jews, who extolled themselves, saying: “We are the seed of “Abraham, and never serve any:” To whom Christ himself makes answer: “Every
“one,

Quis non sub his verbis contremiscat? Præstet nobis Dominus Deus noster, id est et mihi, et vobis, ut pro sententia loquar de hac libertate appetenda, et de illa servitute vitanda. (Tractat. in Joan. 41.)

Itaque hoc ipsum a vobis, amplissimi præfules, in hac temporum injuria faciendum est. Dei siquidem implorata ope, docere populos vestræ fidei commissos, quænam sit expetenda libertas, quæ contra servitus vitanda. Quod quidem quum in omni imperio religiosè præstandum sit, multo magis a catholicis episcopis in isto regno exequi oportet, ut præteritorum temporum calumniâ sublatâ, ac catholico nomine ab omni labe criminis, aut suspectæ fidei vindicato hujus sanctissimæ religionis sectatores fidissimos Deo, ac principi unusquisque quamvis parum æquus Judex esse fateatur. Quod quidem maximè postulat, suoque quasi jure exigit optimi istius Regis Georgii III. beneficentia, sub cujus miti, ac
fuavi

“ one, who commits sin, is the servant of
 “ sin,” Jo. viii. 33, 34. This passage of the
 gospel is further amply explained by St. Au-
 gustine, who speaks in this manner: “ He is
 “ better to be the slave of man than of sin.
 “ Who does not shudder at these words?
 “ May the Lord our God teach you and
 “ me to value this liberty and to avoid this
 “ slavery.” (Tract. in Joan. 41.)

This very thing therefore, illustrious Pre-
 lates, should be done by you amidst the adver-
 sities of those times. Having implored the
 help of God, it is incumbent on you to teach
 the people, committed to your trust, that sort
 of liberty which is desirable, and that on the
 contrary, which ought to be avoided: And,
 as this ought to be religiously performed un-
 der every government, much more is there a
 necessity for it from the direction of catholic
 bishops in your kingdom, that making void
 the calumny of past times, and so rescuing
 the catholic name from any stain of criminal
 imputation, or suspected truth, it may approve
 itself in those, who adhere to its holy reli-
 gious tenets, as most faithful to God and their
 prince. And indeed, this, as a matter of the

D

greatest

suavi imperio degentes catholici tam longé abest, ut durum, ac grave jugum perferre cogantur, ut potius a gravioribus, quibus antea obstricti erant, conditionibus liberati, privilegiis instructi, militaribus copiis adscripti, et catholicæ juventutis instituendæ venia impetrata, omni beneficiorum genere cumulati sint. Et fanè si omnis catholicorum cœtus, qui in florentissimis istius regni provinciis versatur, luculentiores imposterum fidelitatis, atque obedientiæ significationes amantissimo regi certatim præstare studebit, fausta quæque, ac meliora a clementissimo ejus animo in dies meritò sibi poterit augurari. Nec vana profecto res est, ampliora etiam deinceps esse adepturos, quibus multo magis aucti, atque ornati, cæterorum civium conditioni æquiparentur, ac liberum tandem aliquando, quod maxime in votis habendum est, absque ullo honorum, ac facultatum detrimento catholicæ religionis exercitium obire possint. Quid ni? Si rex beneficentissimus non modo in istius regni catholicos suam liberalitatem, ac gratiam effudit; verum etiam suo patrocinio ac favore complexus est catholicos omnes in amplissimis Indiarum regionibus sibi subditis, qui nuper scelestissimi Tipoo Sultan tyrannico jugo subiecti, omnibusque contumeliis, injuriisque

greatest consequence, and of right, is particularly required by the beneficence of GEORGE III. under whose mild and placid government the Catholics, now living, so far from being compelled to bear with a hard and heavy yoke, are now recreated and relieved with privileges, and may be received into the armies of the state, and their youth not debarred liberal institutions. And indeed if all the assemblies of Catholics, inhabitants of the most flourishing parts of that kingdom, should study to exert themselves in future by testimonies of obedience to so loving a king, every thing daily might be expected better in their behalf from his clement disposition: And why not? The same beneficent king, not only relieved the distress of his own catholic subjects, but his patronage extended to all of that profession throughout the extensive regions of the Indies subject to him. Not long since, they who had been subject to the tyrannic yoke of the wicked Tippoo Sultan, having been harassed by all sorts of contumely in forcing them to desert the catholic faith, were by his conquering arms, and unbounded benevolence, so well protected and kept in safety, that they re-

injuriisq̃ue vexati, ut a catholica fide desciscerent, ejus tum armis victricibus, tum effusa benignitate tuti, ac tranquilli in orthodoxa fide sub catholicorum pastorum, quos illis apostolica sedes constituit, cura, et custodia perseverant.

Quid verò dicam de Gallis profugis, atque extorribus, quos nunquam satis prædicanda ejusdem regis pietas, ac munificentia omnibus liberalitatis, honorisque significationibus exceperit; quum ejus patrociniū, ac tutelam, ejusque ministrorum, ac totius Anglicæ nationis propensam voluntatem ipsemet sanctissimus Pontifex expertus sit in iis expediendis negotiis, quæ egregii Viri D. Hippisley * unius ex membris ipsius senatus fide, dexteritati, ac prudentiæ commissa fuerunt, quique testis luculentissimus esse potest, quanta idem sanctissimus Pater optimum regem, ac totam nationem Britannicam charitate, studio, ac grati animi officio complectatur.

* This Gentleman then resided at Rome, in correspondence with his Majesty's Ministers, Admirals, &c. connected with the interests of the coalesced powers on the Mediterranean, the supplies of the fleet, &c.

Studete

mained tranquil in the orthodox faith under those pastors, whom the Apostolic See had appointed for them.

And need I speak of the French persecuted refugees, whom the piety and munificence, above all praise, of the same King received with so much liberality and honour, since the Holy Pontiff himself has found also in his Majesty a shield and protector, and has so fully experienced the favorable dispositions of his ministers, and indeed of the whole English nation, in the course of those affairs and transactions which were confided to the prudent management and ability of M. Hippisley, a most respectable member of the British senate, who can give the most authentic testimony of the zeal, affection and gratitude which has penetrated the Holy Father, and which he profoundly cherishes for the most excellent Monarch and the whole British nation !

Study

Studete igitur, amplissimi præfules, quantum quidem in vobis est, hæc singularia regis beneficia, quæ a summi ac Omnipotentis Dei providentia profiscuntur, in religionis catholicæ incrementum convertere. Solo enim Deo auctore stant, ac reguntur imperia. Itaque ne gravemini, præfules præclarissimi, ut iterum, atque iterum vos moneamus; docete populos vobis commissos, Deus in primis timere *Initium enim sapientiæ, est timor Domini*: fidem catholicam avitam, ac pretiosissimam Patrum vestrorum hæreditatem ab ipsis ferè catholicæ religionis incunabulis in isto regno susceptam colere, Romanæ huic apostolicæ sedi, quæ unitatis centrum est, cuiusque conjunctio, tamquam præcipua orthodoxæ veritatis tessera habenda est, constanter obtemperare, ac denique, ut aureis D. Petri apostolorum principis verbis absolvam; fatagite, ut catholici nostri *conversationem habeant bonam, et in eo, quod detrectant de illis tamquam malefactoribus, ex bonis operibus eos considerantes glorificent Deum in die visitationis, ut subjecti sint omni humanæ creaturæ propter Deum, sive regi quasi præcellenti, sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem*

Study therefore, noble prelates, as far as in you lies, to convert those singular benefactions of a king, as all of them proceed from the providence of an omnipotent God, into a due increase of the catholic religion: for empires stand, and are indeed governed by God only. Be not therefore disturbed in thought, illustrious prelates, at my repeatedly admonishing you, to teach the people committed to your care, principally to fear God, as *the beginning of wisdom is the fear of the Lord*: next to cultivate the ancient catholic faith, the most precious inheritance of your fathers; to obey constantly this Roman Apostolic See, which is the centre of unity, and an union with which is to be held as the principal test of orthodox truth; and finally to speak in the words of St. Peter, the prince of the apostles, to be careful that our Catholics entertain a pious conversation, that those who detract from as evildoers may learn from their good works to glorify God in the day of visitation, and that they be subject to every creature on God's account, whether to the king, as pre-excelling, to commanders of any sort, as sent by him to take vengeance on malefactors, but for rewarding
the

*laudem verò bonorum ; quia sic est voluntas Dei,
ut beneficientes obmutescere faciat impruden-
tium hominum ignorantiam. Deus optimus
Max. vos omnes fospites, atque incolumes
diutissimè servet.*

Amplitudinum Vestrarum,

Romæ, 7 Februarii, 1795.

Uti Frater,

L. CARD. ANTONELLUS,
Præfectus.

A. ARCHIEP. ADANEN,
Secretarius.

the good; because such is the will of God, that doing good, ye may silence the ignorance of imprudent men.—May the good and great God keep you all long safe in his holy protection. *Amen.*

Your Lordships, &c.

Rome, 7 February, 1795.

As Brethren,

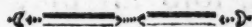
L. CARD. ANTONELLI,
Prefect.

A. ARCHBP. ADANEN,
Secretary.



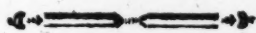
Extract of a Letter from his Eminence Cardinal Gerdill, Prefect of the Congregation of Propaganda, to Monseig. Erskine in London, dated Rome, May 28, 1795.

LA prego di voler significare alli rispettabilissimi Vicarij Apostoloci, ed agli altri Arcivescovi, e Vescovi di cotesti amplissimi Regni quanto io viva penetrato della profonda veneratione ispiratami dall' apostolico zelo, con cui unitamente al venerando loro clero, promovono indefessamente in quella cara ed illustre porzione del gregge di Cristo la piu costante perseveranza si nella dottrina ed unità Catholica, come pure nella pratica di quei sacri doveri pazienza, ed rassegnazione alle disposizioni della provvidenza in ogni evento, e della fedeltà inviolabile, che per obbligo di coscienza deve si prestare alla sublimi Podestà costituite da Dio per il governo della umana società—Io tuttoche mi riconoscò in ogni altra cosa di molto inferiore all'



I beg you would declare to the most respectable Vicars-Apostolic, and the other Archbishops, and Bishops of your most extensive Realms, how much I am affected with esteem and veneration for the apostolic zeal, which they, in conjunction with their venerable Clergy, do indefatigably excite in that dear and illustrious portion of the flock of Christ, with a most constant perseverance in Catholic doctrine, unity, and practice of those sacred duties of patience and resignation to the disposal of providence on every occasion, and that inviolable fidelity, which ought to be retained for the supreme power established by God for the government of society.—Although I acknowledge myself in every other thing inferior to the illustrious

all' illustre Cardinale mio predecessore in questa Prefettura, solo mi pregio non cedere ad esso nel piu' vivo sincero desiderio di contribuire, per quanto possa dipendere da me, all' adempimento delle religiose loro premure, à gloria di Dio, e spirituale profitto delle anime.

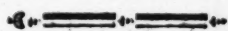


Circolare ai Vescovi d'ell Irlanda.

Dated 1 Sept. 1793.

Dai fogli pubblici Inglefi della scorsa settimana, e anche da varie lettere private si ha notizia, che siasi fatta qualche adunanza sediziosa dalla bassa classe di Cattolici in Irlanda si riporta anzi il discorso fatto in Parlamento su tat proposito da Milord Portarlington, pieno di querele contro i Cattolici, come che abbianos mal corrisposto alle grazu usati con loro dalle due Camere del Parlamento. Non dubita il Sante Padre, e la Sag. Congregazione

Cardinal my predecessor in this my office of Prefect, yet I glory in not yielding to him in the warmest and sincerest desire to contribute by every means in my power, to encourage their zealous endeavours to promote the glory of God, and the spiritual advantage of souls.



Extract of a Circular Letter from the S. Congregation of PROPAGANDA FIDE, by order of H. H. PIUS VI. addressed to the Catholic Prelates, Clergy of Ireland.

Dated Sept. 1, 1793.

We have been informed by the public English newspapers, and likewise by various private letters, that some seditious assemblies have taken place among the lower class of Catholics in Ireland; likewise a speech of Lord Portarlington in Parliament has been published, complaining of the Catholics as being ungrateful for the favours conferred on them by both Houses of Parliament. Our Holy Father and the Sacred Congregation
doubt

gazione che nel caso ancora che sussistano questi fatti non potrà l'accesa portarsi, se non che contro quei pochi Cattolici, che dissubdienti alla voce di loro Pastori si lasciano trasportare dalle massime democratiche, che pur troppo si spargono in questi tempi di nemici della religione, e del principato. Cio nonostante ha voluto Nostro Signore e questa Sag. Congregazione, che io ne facessi intesa V. S. accioche unitamente agli altri Vescovi disapprovi la condotta di questi mal consigliati Cattolici, li riconduca al loro dovere, e li ammonica di guardarsi dalle insidie de mal intenzionati i quali non ad altro mirano se non a sovvertire le basi fondamentali della Religione, e del Trono.



doubt not, in case these facts may prove to be founded, that the accusation can only be made against those few Catholics, who, in disobedience to the voice of their pastors, suffer themselves to be led away by democratic principles, which are but too much propagated in these times by the enemies of religion and the state. Nevertheless our Holy Father and this Sacred Congregation enjoin me to intimate to you, in union with the other Prelates, that you * express your disapprobation of the conduct of those ill-advised Catholics, recalling them back to their duty, and admonishing them to be aware of the snares of the evil-minded, who have no other view than to subvert the fundamental basis of Religion and the Throne !

* It was not doubted at Rome, but that the prelates and pastors of the Roman Catholic Church of Ireland, ever faithful to their duty, would have anticipated the sentiments herein expressed on this subject, but at such a moment, it was thought of advantage to the constituted civil authority in that kingdom, to have it understood, that such were the principles zealously inculcated by Rome. It has been allowed by Protestants of high authority, that this and other similar letters from Rome, circulated at that time through the country, in union with the measures of Government, produced the happiest effects, which truth has also been candidly acknowledged by several eminent prelates of the established church.

